



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

might almost say, every man and woman, intimately associated with Spurgeon in any way. The work, vast and various as it is, is lucid in arrangement and uniformly clear and racy. It does not contain a dull sentence. Children will pore over it with delight, not only for its illustrations, but for the genuine human interest of the narrative, and many a Christian boy will decide under its influence to become a minister. Let us be thankful for it just as it is. With all its shortcomings, it is admirable. It is too early to assign to Spurgeon his definite place in the religious history of England and the world, and perhaps the best that can be done while we wait for a matured verdict is to gather and publish such collections of materials as this.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

LEBEN UND WIRKEN VON AUGUST RAUSCHENBUSCH, Professor am Theologischen Seminar zu Rochester in Nordamerika, angefangen von ihm selbst, vollendet und herausgegeben von seinem Sohne, WALTHER RAUSCHENBUSCH. Cleveland: Ritter, 1901. Pp. 274. \$0.80.

THIS is a most instructive account of a long and an eventful life. To those who knew its subject the volume is of deepest interest. It contains much autobiographical material, which has been amplified and supplemented in a modest and appreciative spirit by an only son. This difficult and delicate task has been accomplished with admirable taste and skill. The story is told in simple, direct German, and the spirit of the book is as refreshing as the style.

Augustus Rauschenbusch was the sixth Lutheran minister in lineal succession. He was born in Westphalia in 1816, and died at Wandsbek, a suburb of Hamburg, in 1899. He received a typically thorough German education, first at the gymnasium of Elberfeld and later at the universities of Berlin and Bonn, where he counted Neander and Nitzsch among the great teachers of his life. For four years, 1841-5, he was his father's successor as Lutheran pastor at Altena, his birth-place. In 1846 he came to this country and worked for several years as a colporteur and evangelist, and as German secretary for the American Tract Society, whose German periodicals, tracts, and books he edited.

Having become a Baptist, in 1858 he entered upon what many will always regard as the most important work of his life, when, as the most learned German Baptist in this country, he was chosen to conduct the

German department of the Rochester Theological Seminary, now, as then, the only institution in America for the express purpose of training young men for the ministry in German Baptist churches. Here for thirty years, until 1888, with unsurpassed devotion, varied learning, and remarkable efficiency as a teacher, he prosecuted what was at first a humble and an obscure work. Though a master of correct and forcible English, he was firmly convinced that he could best serve his countrymen in America, during a transition period, by the continued use of his mother-tongue. The results of his work are manifest in the nearly two hundred and fifty German Baptist churches of the country with their 22,000 members, and in the establishment of a similar theological institution in Germany.

The last ten years of his life were spent in the land of his birth, in the delivery of lectures and addresses on various occasions, in theological instruction at Hamburg, in pastoral service at Wiesbaden and Frankfort, and in the preparation of religious literature adapted to the needs of German Baptists in America and Germany.

BENJAMIN O. TRUE.

ROCHESTER, N. Y.

THEODORE PARKER: Preacher and Reformer. By JOHN WHITE CHADWICK. Boston: Houghton, Mifflin & Co., 1900. Pp. x + 405. \$2.

THIS biography includes more than its title indicates. It presents Parker prominently in five aspects: as controversialist, philosophic theologian, reformer, preacher, religionist. To a man of Parker's intense personality, truths could never be cold, pale, thin abstractions, but fierce, fighting, vital forces. Inevitably he became a controversialist—a sign to be spoken against. His earliest great contentions were with his denominational brethren, and his foes those of his own Unitarian household. He was fairly outlawed by them for denying that miracles, even though proven, were fundamentals of Christianity. Probably no Unitarian today so regards them, and few "orthodox" theologians would consider belief in them as an essential of "saving faith." Parker also pioneered higher criticism against bitter opposition from his codenominationalists. He, more than any other, was the steel-prowed boat which first broke through the crystallized traditionalism in New England sixty years ago. As a controversialist he was never chargeable with feebleness, though often accused of bitterness. But perhaps Wasson's fine word applies here: "He was capable of a